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garded, following Zeller, as not genuine, although on rather slight evidence. It is an excellent illustration of the "common-sense" character of Aristotle's philosophy, consisting of observations on how households are successfully conducted, observations so commonplace as to escape being written except by Aristotle or in proverbs. One is interested to read in Aristotle, for example, that "there are occasions when a master should rise while it is still night; for this helps to make a man healthy and wealthy and wise." The second book of the Economics is obviously post-Aristotelian, and consists of a collection of most entertaining anecdotes about royal, satrapic, political and personal economy.

Sir Frederic G. Kenyon's latest revision of his excellent translation of the Athenian Constitution needs no further comment, as his work both as a translator and as an editor of the texts, is well known.

The addition of copious footnotes and the careful indexing of the books make this edition of Aristotle all the more attractive.

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Étude sur le Terme ΔΥΝΑΜΙΣ dans les Dialogues de Platon.

JOSEPH SOUILHÉ. Paris, 1919.

The aim of this modest and thorough piece of work is, first, to help make precise the Platonic vocabulary and thus the Platonic philosophy; second, to prepare a more complete knowledge of the Aristotelian theory of potentiality (p. xi). To achieve this aim M. Souilhé follows the models of Ritter's "Εἶδος Ἰδέα und verwandte Woerte in den Schriften Platons" published in his *Neue Untersuchungen ueber Platon* and of A. E. Taylor's "The words εἶδος, ἰδέα in pre-Platonic literature" from the *Varia Socratica*.

Probably no model could be better for this sort of work than Mr. Taylor's, especially if one is equipped with as sure a lexicographical sense as his. For it emphasizes the actual use of the words in question and not what people say the use is. Thus by actual comparison and analysis one obtains not a mere unsubstantial guess at what the Greeks may have been talking about, but a careful determination made inductively with the evidence plainly exhibited. Plato, in this case, is put in a Greek setting among his fellow thinkers. To study him thus is surely to run less risk of modernizing him, if nothing else, and that is of course one of the easiest mistakes to make in interpreting the ancients. The result incidentally throws light on the whole workings of the Greek scientific mind, a field which lies outside M. Souilhé's immediate interests, unfortunately.

The study begins with a resumé of the primitive use of the word *δύναμις* and its derivatives. The texts here are taken from belles lettres, from Homer to Demosthenes. It is found that it has four senses: first, the primitive notion of physical force which develops to any kind of superiority; second, the power of inanimate things, money, sickness, law; third, by transferences to the things which have the power and superiority, armies, governments, fortunes; fourth, reducing the idea of value, simple ability, *posse not potentia*.

The use of a word in belles lettres is usually more indicative of its connotation than its denotation. One would look in vain today for the meaning of Royce's "loyalty," Dewey's "situation," Santayana's "essence," Watson's "behavior" in the speeches of Congressmen, the poetry of the Imagists, or the dramas of Mr. Shaw. But one might find there a certain haze of suggestiveness which might be of interest. So in M. Souilhé's study these passages are utilized as a simple background against which are thrown the words as used by the mathematicians, the physicians, and the sophists.

Δύναμις in mathematics is found to mean "fundamental or distinctive property." Thus the tetrade is called the *δύναμις* of the decade because the equilateral triangle which is used to represent *ten*, the tetraktys,¹ is that from which the decade is developed. This is a technical application of the popular meaning "superiority." For, as in Aristotle, that which produces is superior to that which is produced. Similarly the square of a number is the second power (*δύναμις*), which looks as if the mathematicians had an eye for the generative functions in the operations of their science (p. 29).

An analogous use of words is observable in the treatises on medicine (p. 36). There substances are held to manifest themselves by their qualities, hot, cold, bitter, salty, and the like. But the cold differs from the hot, the moist from the dry, in the effects they produce. Both the power substances have to make themselves manifest and the power they have to act in characteristic ways are *δυνάμεις*. The body of texts cited by M. Souilhé from the physicians shows how the term we have grown to look upon as almost exclusively Aristotelian was in reality one of the scientific terms of his contemporaries. "In the treatises of the Hippocratic Collection," says M. Souilhé, "in those above all wherein the influence of the cosmological ideas of the first physicians² is particularly evident, the term *δύναμις* designates the characteristic property of bodies, the external and sensory side, that which permits us to

¹ V. Burnet's *Early Greek Philosophy*, 3d ed., p. 102.

² In the Greek sense of the word I suppose.

determine and specify them. Thanks to the *δύναμις*, the mysterious *φύσις*, the substantial *εἶδος* or primordial element, makes itself known, and makes itself known by its action. Starting from this point we understand . . . how easy it was to establish a perfect equation between *φύσις* and *δύναμις*" (p. 55f.). The same use of the word is found in the fragments of Gorgias and Isocrates.

In Plato the word has more philosophic importance than elsewhere, but here too it means that quality which beings have to reveal to us their peculiar constitution, shown in action or in being acted upon (p. 149). This is the same as the Hippocratic use of the term. But M. Souilhé does not agree with Ritter that Plato equates *δύναμις* and *οὐσία* (p. 156). Small though the detail may be, it is what determines in large measure whether Plato's universe is to be interpreted as a process or as something static. If one's imagination is allowed to play on the various consequences, one will see the importance of knowing just what Plato did mean, if that be a possibility.

It seems a greater possibility now that we have studies of Plato's vocabulary which are being done by scholars with sufficient equipment for the task. The study of M. Souilhé may be open to unfavorable criticism in detail, but one would have to be very fussy to accord it anything but praise as a whole. He seems to have approached the problem with as few preconceived ideas as possible and to have spared no pains to investigate it with all thoroughness. One could legitimately hope for a more extended discussion of the results, particularly of their effect upon the interpretation of Plato's philosophy as a whole. That may of course be too much to ask of a study which has purposely limited itself to a special phase of a problem. It does not seem likely, however, that students of Plato can afford to neglect this work, certainly not university students.

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JOURNALS AND NEW BOOKS

SCIENTIA. November, 1921. *Euclidean Constructions* (pp. 345-354): H. P. HUDSON (Croydon, England).—Illustrations of how algebraic analysis can reveal what can and what can not be done with ruler and compass. *L'origine de la chaleur solaire* (pp. 355-370): JEAN PERRIN (Paris).—Admirable exposition of the interesting hypothesis that in the process of forming heavier and heavier atoms the mass of the sun is diminished, being partly converted into energy.